

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., APRIL 25, 1918.

NEW SERIES, VOL. XX, No. 17.

Pass the corn bread this way, please!

Brother W. Y. Guessenberry says South Carolina this year will give \$75,000 for Foreign Missions.

In the city of St. Louis, Mo., official bulletins must be published in the German language as well as in English. Where are we "at" anyway?

In New York State seventeen cities last week voted for prohibition in local elections. This is said to be the first chance they have had to vote on the liquor question.

Mr. J. L. Hailey of Itta Bena, recently gave \$5,000 to the Methodist College at Grenada. That's the way, let it come in large doses. Baptists, read the last words in the parable of the good Samaritan.

Grenada First Church had a great meeting of two weeks. Pastor J. B. Quin was assisted by Dr. Farr of Shelby. Thirty-two professed faith and two joined by letter. The church was greatly helped. They and the pastor are happy. He is greatly beloved and doing a noble work.

Governor Catts of Florida, who is a Baptist preacher, issued a call to all the churches of the state for special prayer in all the churches for the success of the Allied arms. We are glad to see this from one Governor, but it would seem that special prayer would be offered in the churches everywhere without the necessity of the Governor's request.

A simple but impressive service was held by the Clinton Church Sunday at which a service flag was presented by the Women's Missionary Society. There are thirty-seven stars and the names of the thirty-seven young men who have entered the army and navy are posted nearby. It is hard to find a young man of military age around Clinton now, except a few who could not qualify.

Rev. A. A. Stanley succeeds Rev. Zeno Wall as chaplain of the 140th Field Artillery, the one which is made up of our boys from Mississippi. Soon after the resignation of Brother Wall, a Catholic priest was appointed and presented himself for service, but soon found the atmosphere uncongenial and silently folded his tent and hid away. Brother Stanley is an alumnus of Mississippi College and has been a student for two or three years at the Seminary in Louisville. He has also had pastoral experience in Kentucky and Florida.

The trouble in Ireland is serious and complicated. At bottom it is a religious question. The Catholics in Ireland insist upon home rule. The Protestants in Ireland are opposed to it because they say it means Rome rule. The Roman Catholic hierarchy now insists upon home rule and threatens the British with an insurrection if it is not granted. The Catholic ecclesiastical rulers are not concerned about winning the war. They are concerned about the dominance of Rome. Premier Lloyd George proposes home rule for Ireland and coupled with conscription, but the Catholic Irish refuse their consent to conscription. Public sentiment in this country has been largely influenced by Roman Catholic propaganda. The progress and success of the allied cause is threatened by the traitorous disloyalty of Irish Catholics. This in spite of the fact that Protestants in this country are giving their money and their lives freely for Catholic Belgium, France and Italy.

THE MISSION BULLETIN.

We have received to date, Monday, 22nd, for Home Missions, \$12,311.65; for Foreign Missions, \$2,413.84. This leaves to be received for Home Missions, \$19,368.35; for Foreign Missions, \$20,066.16. Let every dollar collected reach our office by Tuesday night, April 30.

Did you tell the people that they can get the Baptist Record for the next eight months for \$1.00? Somebody break in and tell them. Many will be glad to avail themselves of this introductory offer.

Bethel College, Kentucky, of which our friend Dr. R. H. Tandy is president, is now in a campaign for \$50,000 to endow a Bible Chair, in order that the Bible may be taught throughout the college course.

Pastor W. R. Cooper of Sumner, has recently been in a great meeting at Vallant, Oklahoma. His own church gave \$420.00 to Foreign Missions and now in addition one of his lady members assumes the support of a missionary. He wants a missionary from his own people to complete his joy.

Pastor W. J. Epting of Whitewright, Texas, one of our ex-Mississippians, has had his salary increased by \$300. There have been many additions to the church recently; their offering to Christian Education was the largest ever, and they expect to give \$500.00 to Home and Foreign Missions.

The Southwestern Student Conference of the Baptist Student Missionary Movement will be held June 6-16 on Seminary Hill, Ft. Worth, Texas. This is an interesting place to visit at any time and is now specially attractive by reason of the large number of army camps nearby. The Seminary and Training School make it a permanent point of interest, and the program and special features will draw and ought to draw, a large number of our young men and women. It will be evident that Baptists can have as big and as good a place and program and crowds as the Inter-denominational Student Conferences usually held in North Carolina. For full information write to Chas. T. Ball, D.D., Box 995, Ft. Worth, Texas.

"OVER THE TOP."

Prospects are bright for the Foreign Mission Board to go "over the top," and reporting "out of debt" at the Convention. Let every preacher and every Christian in the State do his part nobly. Then we can join in the shout of victory.

I. P. TROTTER, State Member.

Gen. Pershing says there is no cleaner living body of men in the world than the American Army in France.

There was a law in Nebraska allowing patrons to compel the teaching of German in public schools. There isn't now.

If you know of suspicious or disloyal acts, they ought to be reported. You may send information to Intelligence Officer, Headquarters Southeastern Department, Charleston, S. C. Your name ought to be given them, but they will not use it to your injury. Give nature and source of information, mentioning time and place.

The April number of the "Review and Expositor" seems somewhat smaller than its predecessors, but the contents show undiminished vigor and interest. Beside the usual valuable book reviews, you will find articles on "Baptists and the World Democracy," by Prof. Pollard of Crozer; "The First Intellectual Attack on Christianity," by Prof. Faulkner of Drew Seminary; "Charles G. Finney," by J. W. Weddell; "Shall We Read Jonathan Edwards," by R. E. Neighbour; "The Churches and the Present War," by S. Z. Batten; "Baptism Into or Unto," by A. M. Bond; "Luther Rice," by W. W. Everts.

The Bolsheviks, after overthrowing the Douma, the only body that promised safety for Russia, announced that the Allies should make peace with Germany on the ground of "no annexations nor indemnities," much as a parcel of children might propose to manage the railroads of the United States. They understood the Germans to accept their terms, in so far as Russia was concerned, for a separate peace. The result is that Germany has already annexed a large portion of Russia's best territory, containing one-third of her entire population, one-third of her railways, 90 per cent. of her coal production, and the greater portion of her manufacturing plants. Germany has gained more than a third, perhaps half, of the resources of Russia. This is what Germany understands by "no annexations." No agreement with Germany is worth the paper on which it is written.

Not long since the Standard of Chicago had a series of articles by the most prominent Baptist pastor in that city insisting that Baptists must widen their theology and their ways generally or die. Now we read in Dr. A. H. Strong's recent book "A Tour of the Missions," that Baptists must reform or die. But the reform he demands is getting back strictly to Baptist teaching and Baptist practice. He deprecates the fact that we are retaining in the seminaries men who either never knew the Lord, or who have lost their faith in him and their love for him. "The unbelief of seminary teaching," Dr. Strong says, "is like a blinding mist which is slowly settling down upon our churches, and is gradually abolishing not only all definite views of Christian doctrine, but also all conviction of duty to 'contend earnestly for the faith' of our fathers. So we are giving up our polity to please and to join other denominations. If this were only a lapse in denominationalism, we might call it a mere change in our ways of expressing faith. But it is a far more radical evil. It is apostasy from Christ and revolt against his government. It is refusal to rally to Christ's colors in the great conflict with error and sin. We are ceasing to be evangelistic as well as evangelical, and if this downward progress continues we shall in due time cease to exist."

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Let us all pray.

The time has come when we must receive cash as well as reports.

There is a time in the tides of life that taken at the flood leads on to victory, but it must be taken.

I never knew of a collection amounting to anything unless the pastor was dead in earnest and presented the object for which the collection was to be taken as if he believed from the depth of his soul that it was the duty of every one to give, not as little as he could but as much as he could.

The apologetic preacher never gets very far, and this is true whether he apologize for his faith or for the fact that he is a Baptist or for the necessity thrust upon him to have to ask his people for money for denominational causes. An apology weakens a man's position. If he is right, he has no apology to make. If he is wrong, get right.

The Baptist World and the Budget.

In the Baptist World of April 18, there is an editorial commenting on an article in the same issue by Dr. Eldridge B. Hatcher, from which I take the following paragraphs:

"We are decidedly of the opinion that if all interests could be consolidated and a definite campaign undertaken to secure pledges and subscriptions to the various objects to which our churches regularly contribute, and then if the pastor throughout the year would stress the importance of these interests as the payments come in week by week, we would realize far more than we have ever realized before for our missionary and educational causes.

"The advantages of such a plan as Dr. Hatcher outlines are obvious without argument. It is perfectly evident that an intensive campaign covering a few days with a view to securing the co-operation of every member of our various churches will accomplish a great deal more than sporadic efforts put forth from time to time during the year.

"We are decidedly of the opinion that if the plan proposed should be adopted at all, it ought to include all the great interests for which we are annually making contributions."

This is a very good statement of the budget plan as adopted by Mississippi Baptists. The World editor writes as if the thing to be undertaken was altogether new. We would be glad for him to come down to Mississippi, where nearly all of our churches except the one-time country churches—and many of these—are doing the very thing the Baptist World suggests, and it is working fine.

Why Give to Home and Foreign Missions?

I was asked the question not long ago why a church ought to give to missions. I have been thinking about the question since, and I am convinced that it has not really dawned upon all of our pastors nor has it really dawned upon the majority of our members as to why they ought to give to missions.

Practically all are agreed now that the pastor ought to be supported. There was a time when Baptists did not believe that. We have grown considerably in grace in this particular. The reason for this growth is perhaps because we are confronted with concrete examples.

But while all of us are definitely convinced now that the pastor ought to be supported and the local expenses of the church taken care of, there are many who have not yet come to see any necessity as to why they should give to mis-

sions. It is not possible, of course, in a short space to go into a full discussion as to why anybody should give to mission. Only the briefest statement can be made, but the statement can at least contain the fundamental reason for our gift. I would suggest the following reasons why every Baptist in Mississippi ought to give to missions:

1. Because the Lord Jesus has commanded it. He said "Go," and the go is imperative. It was not a command given to those who are called as missionaries. It was a command given to the whole Christian constituency and means that those who are not called to go actually to the foreign field or into missionary work are called to contribute to the general fund in order that those who go may be supported. This is evident from the attitude and practice of the first church. We are told that they sold all their goods and put the fund into a common treasury and it was apportioned out to every man as he had need. This means that the man who did nothing but missionary work got his portion just as the man who worked for wages. This was the method and must forever stand as the true type though it may never be attained by the Christian community.

2. The Christian is not his own. He is bought with a price, and having been purchased by the atoning work of the Lord Jesus Christ, he belongs to the Lord and is subject to the order of the Lord Christ.

3. The Christian's spiritual life cannot be developed properly unless his interests are as wide as the redemptive work of Jesus Christ. No man can grow into the full stature of manhood in Christ Jesus who has not a kingdom vision. Men are made by what they see. The wider the vision the bigger the soul. The only vision big enough to bring out all the latent possibilities and powers of the Christian soul is the vision of a world task as given to us in the commission of our Lord. This has been tested again and again and has never failed to produce big men. William Carey lives today because he had a world vision; Andrew Fuller lives today because he had a world vision, and so on with all the rest. The bigger the vision the bigger the man.

4. Every Christian's program should be as wide and comprehensive as the program of Jesus. There can be no doubt that the program of Jesus is world-wide. He did not die for just a few, nor for just one race. He was the world-Christ and the whole sweep and scope of the New Testament story and prophecy comprehends the world, for it is every nation and kindred and tribe and tongue that shall proclaim him Lord and shall sing the song of Moses and the Lamb.

5. It is only by giving to missions as one should when inspired by the facts presented above that the soul is cured of its littleness, sordidness, selfishness and stinginess. These are the things that cripple the spiritual life. They are the world passions. They are like hot fires that singe green plants. They spring up in the soul and burn out the impulses of benevolence and even kill the desire to help others. A man ought to fight these things, and the best way to fight them is to have a fixed purpose in his life to give as much as he can of his substance to the advancement of the kingdom of our God.

6. He should give to missions again because Christ has committed this work to him and it is only through the activities of the Christian that Christ's redemptive work can become effective in the life of the world. We read in John's Gospel where Jesus says that He is the vine and we are the branches. He says further that "as the branch cannot bear fruit of itself except it abide in the vine neither can we except we abide in Him." He did not say, but He might have said,

"The vine bears no fruit of itself, the branch bears the fruit. Therefore, unless the branch abides in the vine the vine will bear no fruit. I am the vine, ye are the branches. Except ye abide in me I will be fruitless." This is a great responsibility, and yet it is on us. The sacrificial death of the Lord Jesus Christ as the atonement for the world has been committed to us and if we do not publish it and preach it, then it will be fruitless. We therefore ought to either go ourselves into mission work or else give of our substance that others may go, for in so doing we become fruit-bearing branches and give Jesus Christ an opportunity to reach and save the world.

7. I mention only one more reason—there are many others why every Baptist in Mississippi should give to missions—and that is this: Just at this point is the test of our obedience. The one superlative demand Jesus Christ has given to his people is "Go into all the world and disciple the nations." He has committed to us the gospel. It is the greatest treasure that any people ever had committed to its charge. Our task is not to preserve it simply, but to propagate it, not in one country alone, but in the whole world. The faithfulness with which we perform this duty is the test of our loyalty to Christ. When He shall come to reward His servants what do you think will be the test laid down? Oh, of course, there will be a personal test, but I am talking about the test of the faithfulness of His churches. The one thing that will be supreme above everything else, methinks, will be the measure of activity put forth for the spread of the gospel.

Mississippi Baptists are now in the testing time for this year. The period will soon be past. I am just wondering how many of us at the close of this period will hear our Master say, "Well done, thou good and faithful servant." Never before in the world's history has mankind needed the gospel as it needs it now. Our Father is looking to us to preach it. Are we going to be faithful and loyal and true? The figures will tell at the close of the campaign. It is not what we say but it is what we give that counts.

Budget Laymen Department

N. T. TULL, Superintendent

It is interesting to study the characteristics of different churches. Churches have characteristics, the same as have people. They generally take their characteristics from certain people who belong to their membership. Some churches do things in a sporadic, spasmodic sort of way, while others are steady and methodical in their manner of doing things. Trace the reason and you will find that the dominant leader, or leaders, of the church have the one or the other characteristic. Two churches will put on the budget with the same apparent degree of enthusiasm. The one will perfect the plan, sending in its monthly remittances with regularity. The other will spurt at the thing, fail to follow up the work, and hold money in the treasury indefinitely that should be sent on promptly to the Board office.

The difference between theory and practice is the difference between a Baptist church that claims to be governed by the will of the majority, but is in fact helplessly ruled by some one individual or some one family who shape its policies and block its progress. It doesn't sound much like democracy for a Baptist church to have to admit that it will require one or two first-class funerals among its membership before the church can do certain things that it wants to do and knows it ought to do.

But the most pathetic thing of all is to see a pastor who will not commit himself to any course of action, or move an inch, until he first sees

the leaning of a certain brother or sister, or a certain family, who belong to the rule or ruin type.

Brother pastor, if you would have monthly business meetings of your church, and require the church treasurer to make financial statements to be reported to the church, you would not find to your surprise and chagrin, after months had passed, that the treasurer was holding money in the treasury that should have been sent on to missions and other causes to which it was given.

The sure and certain way to overcome inefficiency and carelessness on the part of church officials is to require written reports of their work to be read at stated business meetings of the church and filed for permanent reference.

Let all churches that are on the budget, as well as those not on the budget, be sure to get their remittances all in before the first of May. The books of the Home and Foreign Mission Boards close on the 30th of April. Don't be too late.

A prominently displayed article appeared in a recent issue of a great religious paper of another state, with a hearty editorial endorsement, in which the writer outlined (as though it were a brand-new idea) the budget plan as a possible solution of the problem of church finance. After smiling away my amusement, I sent the editor and the writer of the article some budget literature.

Baptist Education Commission

R. B. Gunter, Sec'y.

Everybody.

How shall the Baptists of Mississippi, 170,000 in number, meet \$17,000 May 1, with only \$2,100 with which to meet it? This is the last general appeal before we face the greatest shame of Mississippi Baptist history. Baptist credit has played out with one bank. The bank says, "We can not trust you any longer. 'Forbearance has ceased to be a virtue.'"

Churches.

Those churches which have not done so, should pay their pastors such salaries as will enable the seed-sowers to pay their pledges to the colleges and release them from embarrassment of an unpaid subscription, and from being handicapped in preaching on Christian Education and from urging the payment of all pledges. If the church does not care this much for its pastor, it should turn him off. If the church has paid sufficient salary to enable him to meet said obligations, and the pastor then refuses to pay his pledges, he should be offered his resignation. For such a man is a hireling and cares not for the sheep, but for their wool. Churches, if your pastor fails to shear you to get wool for the Lord's work, turn him off; he is not your friend. He should shear, if he has to lasso you.

Pastors.

If your churches do not support you so that you can provide for your family and then have enough left to meet all promises and obligations of every kingdom enterprise, preach to them what Jehovah says in His Word about money. If that preaching, seasoned with prayer, will not bring to you what you need to make you a leader in liberality, "cast not your pearls before swine"—move on and find some sheep.

"But lo, a greater than Solomon is here!" A pastor's parishioner told off on him a while ago. This wise pastor said that the preacher was not under obligation to give money. How does he get that? Even the old priest had to pay a tithe of what he received. Should the obligation be lighter on the preacher of today than on the priest of other days? If so, let us go back

to Judaism. For the Master said, "It is more blessed to give than to receive." And I suppose he meant for that to apply to preachers as well as to laymen.

But this layman who is a liberal contributor, said that his pastor was a poor preacher. He meant that his preaching was poor. But would you not expect such to be the case? The layman did not receive his training in giving under this pastor's preaching; his father taught him that one-tenth of what came into his possession belonged to the Lord. By dear brother pastors, the greatest need in the world is preachers who are shepherds, who live and give in such a manner as will leave no ground on which the listener can "come back at you" when you preach. That will mean more for Christ than for you to report two hundred added to your church.

Please pardon if this seems presumptuous from one much younger than many of you. When those who hear us preach tell us what is in the way of the Kingdom work, we should know it. For a letter to me this week said, "—

No, we can't give the quotation, it might reveal the subscriber in question. And our mission is not to hurt, but to help. A personal letter to him will be better. But the letter said, "You will hear from this,"—meaning if some did not pay up. More is out than we knew about.

Going the Second Mile.

Yes, many have. In response to the letter, requesting payment in full, we have received more than \$1,700. And the writer met you before the one thousand mark was reached. We are paid up in full. Amen!

Come on, and let's get out of debt.

ONE MORE WEEK FOR HOME MISSIONS

B. D. Gray, Corresponding Secretary.

Our books close midnight, April 30. Let all contributions be sent to the proper agencies, State Treasurers or Secretaries, or direct to the Home Mission Board, Atlanta, Ga. in emergency. Amounts may be wired instead of mailed at the last moment.

The Last Week of the Campaign.

We have only one week more, one Sunday, before the books close April 30. We must have all our forces enlisted. No church or Sunday school, or society, or individual, should be left out. Our strong men must come to the front. Brother J. H. Anderson Chairman of the Laymen's Committee, said recently in a great meeting of men in Knoxville, Tennessee: "We who are making money must pay the expenses of the war and our denominational work. I shall make all I can but I expect to give all that I make. I will be satisfied if I only keep my principal."

Oh, for a like spirit to come upon our Baptist laymen throughout the South! It would be easy with such a spirit for us to give ten times as much as the Home Board needs to close the year free of debt. Our manufacturers and merchants and farmers are wonderfully prosperous. In many sections of the South the farmers have vastly more money than they ever had. We look to them. It is the day for country Baptists in the South to show their loyalty to our cause.

A Strenuous Year.

It seems almost but yesterday since our Convention met in New Orleans last May. But the intervening time has been the most serious and exciting our country has known for fifty years. We have marshalled an army

of 1,500,000 soldiers for the great conflict in Europe. Marvelous things have been done by our government in preparation for its mighty task in the great war.

It has likewise been the most strenuous year in the history of Home Missions. In addition to our regular work, there was put upon the Home Mission Board by the Convention, the matter of chaplaincies in the army and navy, the work in our soldier camps, the founding of the Training School in New Orleans. These things have engaged two-thirds of the Corresponding Secretary's time, which added to the regular work of the Board, has consumed his thought with anxiety. Draft has been made upon all his mental, physical and spiritual resources. This has made it impossible for him to give much time to collecting money.

The compensation has come in the remarkable success that has attended our efforts to follow the instructions of the Convention. We have helped in the organization of the Baptist Bible Institute, which Dr. Gambrell considers the greatest achievement of Southern Baptists in the last twenty-five years; we have secured a large number of our finest men as chaplains for the army and navy, and have accomplished a marvelous work among our soldier boys through our camp pastors and voluntary helpers. Hundreds and thousands of our young men have been led to Christ and we have just begun a work which we must pursue with redoubled diligence. What we do for them must be done quickly, for before a year rolls around a full million of them will be off to the battle front in Europe and we must prepare them against the terrible experiences that await them over there. It is our supreme opportunity to reach them in the camps in the homeland. Dr. George W. McDaniel, who, with many others, has done gratuitous work in preaching to the soldiers, says, "This is the greatest opportunity in all America today."

Joyful Tidings.

Already the reports from our workers on the different fields are rolling in and joyful tidings are borne in every report. The Lord has not waited for us to try Him and prove Him, but has opened the windows of heaven and poured out a blessing such that there has not been room enough to receive it. Never have we had a more glorious year.

Sacrificial Service.

The spirit of sacrifice has characterized our workers in a remarkable degree. Ordinarily barely able to live on their meager salaries, they have been pinched beyond measure on account of the high cost of living. Their loyalty and devotion have been rewarded by our Heavenly Father. They close the year's work richly laden with the spoils of victory. We must support them better with at least a living wage. The laborer is worthy of his hire. The proof of their fidelity is found in the abundant harvest they have garnered.

More Than Conquerors.

We must do our best, and then some. "Beyond their power they were willing of themselves." Thus said Paul about the liberality of the Macedonian brethren whose poverty (Continued on Page Six.)

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P. I. LIPSEY, Editor

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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

IT IS THE LAST HOUR

No, this is not about the war; nor about the end of the world. Those are very important subjects; but this one probably is of more concern to us, even than those vital themes. For us this is the last week of the Home and Foreign Mission effort for the fiscal year. The record will be made up in a few more days and we will go into judgment on it. Not only will we face this record in the great day of judgment, we will face it in our plans for another year. Inevitably the plans for every succeeding year must be based on the work of the year before. Shall we let our hands for the future or shall we strengthen them for larger tasks?

There can be no work which takes precedence over the command of our Lord to give the gospel to every creature. There never will or can be any more pressing obligation than the carrying out the last will of Jesus Christ and completing the work which He began. Other things are important. This is supreme. We are witnessing today an outburst of loyalty and a quickening of patriotism which ought to thrill the heart of every citizen. If danger confronts us, it is only a real, to more devoted and sacrificial service. Many are pouring their treasures on the altar of their country and many are willingly offering their time and their lives to the service. But it is gloriously true that our citizenship is in Heaven. It is a matter of great pride to be an American, and stand for all our country stands for, to live out its spirit and to breathe in its inspiration; to live for its ideals and institutions, and even to die that they may be preserved in the world and perpetuated to coming generations. But the sublimest ideals and the greatest institution is found in the church of Jesus Christ which He purchased with His own blood. We can be like Paul, who said, "I endure all things for the elect's sake that they obtain the salvation which is in Christ Jesus with eternal glory."

Ours is the highest earthly task; ours is a heavenly mission; and yet we today stand in jeopardy of suffering our cause to be injured for a decade by binding the hands of the Home Board with a debt. It will take the courage out of our leaders and confidence out of our people. Debt means fear and caution and hesitancy for the future. We must take away the spirit of fear and put boldness into their plans. We are in for a long war

and we can't wait till the war is over to put forth our strength. Indeed the war with its cantonments has given our churches its best opportunity for mission work the Home Board has ever had. The need of God in Christ is evident in all our camps and the hearts of men are open to Him. It is the day of our opportunity. If we close our books on the thirtieth of April and go to the Convention with a debt it will be like trying to fly with wings clipped. What is done must be done now. Don't wait for somebody to come after it. Do your best and send it to Dr. J. B. Lawrence, Jackson, Miss.

OUR MESSINES RIDGE

High ground is a point of vantage in the conduct of a campaign which both sides fight for heroically. For this the fighting units are centered and from this shells are poured into the enemy with double effectiveness. All who read the daily papers are deeply concerned about the possession of Messines Ridge, which at this writing is in danger of falling into the hands of the Germans. Its possession is bound to tell greatly on the further progress of the war.

But Southern Baptists at this moment are come to the Messines Ridge in their spring campaign. We have been held back in our mission operations by the worst winter we have ever experienced. In many places no services could be held, and almost the only contact some people had with the religious world was the denominational paper. It is a calamity that some did not have that. But now the fighting is in the open. We are out of the trenches and the issue is joined for a great final missionary push, and reports of advancement are coming in.

If we win in this present battle we are in position to press the fight with more advantage for years to come. If we lose—well, there are some things to which we can hardly help shutting our eyes and our ears. But we must not lose. However, the only way to win now is by sacrificial giving. Many are giving their lives for the sake of bringing liberty to others. At this moment they are willingly offering themselves. Theirs is a cause worthy the lives of men. But we, too, are asked to give our substance as well as our personal service that men may have eternal life and the glorious liberty of the children of God. In this we must not fail nor falter. Our Home Mission Board is in danger of having its work greatly handicapped just when it is come to its greatest opportunity. It is threatened with the greatest debt ever on us, because the demands have grown beyond the readiness of our people to give. We have no sympathy with the attempt of every sort of enterprise in war time to bring their business into publicity by the red glare of war flames. But our Home Mission Board has had its work rendered immeasurably greater and more important by war conditions. The comparatively small amount of \$60,000 was asked for this Board with which to preach the gospel to the soldiers in the cantonments. It is one of our greatest opportunities and makes incalculable and legitimate demands on us. It ought by all means to be done. This part of the home missions

work ought to be done and no other part left undone. This means to do more than we have ever done before. Are you willing for others to do it; or are you willing to do your part?

DR. ZENO WALL, CAMP PASTOR—AN APPRECIATION.

For two months I have had the pleasure of acting as camp pastor at Camp Beauregard. During this time I have had as my associate in the work Dr. Zeno Wall. I want the Baptists to know how much Dr. Wall has endeared himself to the hearts of the soldiers and the difficulties under which he labors.

The work of camp pastor must of necessity center in the Baptist churches near the cantonment if it is to be most efficient. Near Camp Beauregard are three churches which are able to do some work for the soldiers. None of them have good buildings and in none of them to the present time has an aggressive program been possible for the soldiers. The Alexandria church is the natural center for work by the Baptist boys. To the present time very little has been done by any of the churches of Alexandria to make the soldier boys feel that the churches of Christ are really interested in them. The task of camp pastor has been doubly hard because of this, but in the midst of all this Dr. Wall has gone forward energetically doing all he can for the men, seeking to get a vision of opportunity before the churches, and showing the Christlike spirit in all his work for the men. No man is so beloved by the men as Dr. Wall by the 140th Field Artillery. No man has been more highly regarded by the military authorities, "Y" workers and enlisted men throughout the camp. It has been this splendid personality that has made it possible for him to get results in difficult places. He is the ideal man for the place he is filling. He ought to have the prayers of all our Baptist host, he should have a note of encouragement from time to time and above all he should have opportunity for enlarged work through the hearty co-operation of the churches near the camp. The Baptists of Mississippi should let the churches near the camp know that they expect them to minister in every possible way to the soldiers and that they are recreant to their trust if they do not. I believe if we all continue to emphasize the need of this work, and the pastors and fathers and mothers of the boys demand it, the churches are going to respond to the call, but they need the continued demand from the people back home. Above all, better co-operation must be found if the Baptists expect to keep Dr. Wall on this job. I say this not from what he has told me, but from what I feel after two months work.

I want to say in closing that I have found Dr. Wall a source of great inspiration to me personally, and have come to love him as a brother true and tried. He has been my counsellor, my comforter, my helper. Together we have lost the sense of loneliness. I pray a strong man may soon be placed there to work with him. I pray he may be so sustained in this work he may feel encouraged to stay with it till the war is over.

WALTER I. FOWLE.

DO BOTH.

Every patriotic citizen of this country is hoping that the three billion dollars which the government needs and is now asking for, will be supplied by the purchase of Liberty Bonds. I feel that every Southern Baptist who is a loyal citizen of the Kingdom of God should be, as truly and deeply concerned about the money contributed to Home and Foreign Missions before the end of this month, when the books of these Boards close for the year.

It would, for many reasons which readily suggest themselves to us, be a very unfortunate and serious thing if the government should fail to get the amount of money it needs for the successful prosecution of the war. To us Christians, if what we profess to believe is true, it would be a greater calamity if our two Boards fail to get what they need to pay the expense of the work done this year. There is some danger that the many urgent demands upon our people to give to important objects connected with the war may in some cases diminish contributions to missions. It seems to me, however, that if properly considered the giving, and giving liberally, to war purposes should rather tend to larger giving to missions, and I believe it will generally have this effect. A Christian will almost instinctively feel that he should not and must not give less for God's Kingdom because he gives much to his government, that he should not and must not give less for Christ's sake because he gives much for his country's sake. We should not give less to God because we are called upon to give more to Caesar. Great as is our obligation to our government, our obligation to God is greater. It is true that our government makes and has a right to make extraordinary demands upon its citizens because it is in a great crisis. But it is also true that the war, for reasons I need not mention, makes it necessary for our Home and Foreign Boards to have more money. If loyalty to our government requires us to respond to its unusual need then loyalty to Christ should make us respond to the greater need of His cause. If we do our full duty, to our country and to our God, if we give as we should to both, we will of course have to make sacrifices. But this we surely should be willing to do. The sacrifice Christ made for us has been and is the one great motive for self-denial; but in addition to this the great sacrifices which others are now making, and the awful suffering that many others are now enduring, ought to make us willing to give as we never gave before. Under ordinary conditions we might think we should give one-tenth of our income; but does it not seem wrong for a Christian to add anything to his wealth at a time like this?

Our church has adopted the budget system, but before our treasurer makes his last remittance I am going to ask my people to join me in making an extra contribution to Home and Foreign Missions.

W. C. TYREE.

MISS REED'S ANTIQUE CAMEO.

Jennie N. Standifer.

"I am very anxious," said Miss Reed, leader of the Girls' Auxiliary, "for us to take up a new work this winter, girls. You know we must go forward in this age of progress. We support a native missionary in China, but there are fifteen of us and I believe we can do more. What do you think of undertaking the support of a Belgian orphan?"

Many of the girls were willing to help with the new work, but others were silent.

"We must set an example of self-denial," continued Miss Reed.

"We have no incomes or salaries," objected Mary Gaines.

"But we can work and make money by our talents. Think it over and decide what each of you can give by our next meeting."

"What are you going to give, Evelyn?" asked Mary Gaines, as she and Evelyn Ray walked homeward.

"Nothing," replied Evelyn, with a toss of her brown curls.

"Why, Evelyn—you have a generous allowance!"

"I am already giving my tenth and I am not going to give another penny. I have set my heart on a ruby ring, and I am going to save my surplus cash for that."

"But Miss Reed is counting on you, Evelyn. So many can give only a little, and she will try to make it up herself. She is poor, I have heard."

"Why doesn't she set the example of self-denial, then? Did you notice the lovely antique cameo pin she is wearing?"

"Yes, but it must be an heirloom. The Reeds were once wealthy."

"You are mistaken about the cameo. I heard her tell some one who was admiring it that she bought it at Young's only last week."

"Unless the girls do their part, Miss Reed is going to have a hard time supporting that orphan," sighed Mary.

"I repeat—she ought to set an example of self-denial," snapped Evelyn as she turned into her own gate.

When the Girls' Auxiliary met the following week all agreed to help support the Belgian orphan except Evelyn Ray. She could not give over her tenth, she declared brusquely. Miss Reed looked disappointed, but made no comment.

During the next few weeks Evelyn watched the efforts of the members of the Auxiliary to make or save money for the orphan with an air of indifference. She was following Miss Reed's example and had done her part.

As Christmas drew near the leader and many of the girls decided to send postal cards to friends instead of gifts. They also turned many honest pennies by making and selling home-made candy and fancy work.

One winter morning as Evelyn was on her way to high school, she met an old negro woman with a covered basket on her arm.

"Want to buy any nice 'lasses cookies, Missie?" the old woman asked with an old-fashioned courtesy.

"Did you make them?" asked Evelyn.

"No'm, Miss Lois Reed made 'em. I sells

for her. She mighty nigh makes a livin' with her bakin' since her ma has been so po'ly with rheumatiz, and she can't leave her to teach school."

"I will take a dozen," said Evelyn.

The cookies were so fine that Evelyn stopped by Miss Reed's that afternoon and asked to have cakes sent her twice a week.

"Glad to have your patronage," replied Miss Reed. "Come in and see mother. She loves girls."

Evelyn had lived in the town only a short time and had not returned Miss Reed's call. She hesitatingly accepted Miss Reed's invitation, and was led into a room where a blind woman sat knitting a soldier's woolen sock. The room contained only a few pieces of old furniture and several oil portraits. The blind woman held out her small white hand and said in a soft, sweet voice:

"So glad to meet you, my dear, although I cannot see you. Have a seat."

"How long have you been—afflicted?" asked Evelyn tremulously.

"For ten years, child. Don't let it worry you, dear, for I have so many blessings left. People come and talk to me and I see through their eyes. Lois reads to me and I can knit for our soldier boys and do a great many things without eyes. I am so thankful for what I have seen and that it was my sight and not my daughter's that was taken. I am so glad I can still live in my dear old home. My greatest regret is—being a burden to Lois."

"It is a very precious burden, little mother," cried the daughter, giving her mother's hand a loving pat. "You see, Evelyn, it gives me so much to live for—along with our native missionary and Belgian orphan."

Evelyn left the weather-beaten old house with a vague feeling of uneasiness. From Miss Reed's generous giving she had believed that Mary Gaines was mistaken when she said the Reeds were poor. Beyond a doubt, though, Poverty, of the genteel species, had camped on those old colonial doorsteps.

"But Miss Reed is inconsistent," she said to herself. "How foolish to buy an expensive cameo when one is so poor!"

That evening Evelyn looked over her bank book. It showed seventy-five dollars to her credit. She had saved it in three months from her allowance of forty dollars a month, and had deducted four dollars from every forty for her tithing box. Another month of saving and she could buy the ruby ring. Miss Reed had treated herself to expensive jewelry and she could do likewise with a clear conscience.

Evelyn was late at the next meeting of the Girls' Auxiliary. Miss Reed was making a talk on the Belgian orphan and pleading for more self-denial in order to help in the work.

"If we fail to respond to the needs of suffering humanity," she said, "I do not see how we can hope for the Lord's blessing on our own favored land. Here is a picture of a group of those unfortunate people we—"

Miss Reed had stooped to take the book of pictures from a stand, and something dropped to the floor with a slight tap.

"Your beautiful antique cameo is broken," (Continued on page eight)

(Continued from Page Three.)

make them rich in liberality. We must raise the full apportionment of \$500,000 for Home Missions and the extra \$60,000 for work done among our soldier boys.

Let a special offering be made by our men and women, fathers and mothers, brothers and sisters, for this great work among our soldier boys, concerning which as to how we have done it let Brother Joshua Levering, former President of the Southern Baptist Convention, say:

"I have followed with much interest and pleasure the progress of the 'camp work' which the Home Board has been doing so successfully under your wise and aggressive leadership. The few of us who met in Washington last summer to consider this matter could not have anticipated such satisfactory results in so short a period. Surely the Lord's blessing has attended the work from its very beginning."

Thus he followed with a splendid contribution in demonstration of his interest and appreciation of the work.

Sending Boys and Saving Bonds.

We are sending our boys. A great company of our preachers have sent their sons to the war. Our laymen, our noble women, have put the costliest sacrifice on the country's altar they could make. We have sent our boys. Now will we save our bonds? We have purchased them and it has been a great thing for the country. Let's give those bonds to the Lords work like we have given our boys at the call of our country! Thus we can make our bonds do a double service. Hundreds can give their bonds in addition to, or in lieu of larger cash gifts and thus help us to close our year with a glorious victory.

There is only one more week. A great cause is in jeopardy. Pastors: Your people trust you. You believe in this cause. Lead them forward. They are ready to follow you. We shall do great things for God in this country in this last week!

Home Mission Rooms, Atlanta, Ga.

MISSISSIPPI WOMAN'S COLLEGE.

Saturday night last Chaplain Hawkins of the 15th Infantry delivered the address at the fifth anniversary of the Armenian Society. Miss Mae Bland, of D'Lo, was the anniversary. Both addresses were very highly complimented.

Miss Agatha Moncure, one of our assistant piano teachers, has married Mr. P. A. Vandervoort, of the Army Y. M. C. A. Mrs. Vandervoort is very popular at the college and faculty and students unite in good wishes.

Miss Mildred Bethea, who has been our training nurse during the present session, has volunteered for Red Cross work and has been assigned to Camp Beauregard.

Miss Eunice Shrader, of Greenville, one of our former pupils, has been married to Mr. W. F. Priddy, one of the Y. M. C. A. forces. Mr. Priddy is an old Mississippi College man.

Chaplain Wittkamp, of the Field Artillery, was in chapel Tuesday and gave us a splendid address on "Real Education. Chaplain Wittkamp was one of the most prominent

ministers of the Northern Methodist Church at the outbreak of the war and he at once placed his services at the disposal of the government.

We had the pleasure of entertaining at lunch a hundred or more of the members of the Home Economics Association. Miss Gussie Fort, the efficient head of our Home Economics Association, is the secretary of the body.

Dr. May Jones, with her corps of Red Cross nurses, spent Thursday morning with us and gave out certificates of vaccination and examination to our students.

Two or three times a week some member of the faculty gives a ten-minute program at chapel. Saturday Mrs. Pool gave a beautiful poem. Thursday Misses Cockroft and Fort, assisted by a number of girls, gave a demonstration of the various salutes and flags of the Allies and also of the various branches of the American Army.

The Home Economics department have recently completed two large English and French flags. They now hang on either side of the large American flag on the back wall of the chapel rostrum.

Rev. Zeno Wall, camp pastor at Camp Beauregard, made us a highly appreciated visit this week.

Thursday last Prof. Holcomb made the commencement address at Hintonville.

On Thursday it was my privilege to speak at the closing exercises of the Melba School, and on Friday at Blodgett.

J. L. JOHNSON.

THE LORD IN THE STOCKADE.

J. D. Crain, Camp Pastor.

Camp Sevier, Greenville, S. C.

I was preaching in the stockade to about three hundred boys. After the sermon one of the boys came to me and asked me to sing, when I came back next afternoon, "Tell Mother I'll Be There."

The next day, Mark Osborne, one of the Home Board singers, was with me, and Mark can sing, too. I told Mark to close the service by singing that song. But before he sang, I said:

"Boys, how many of you have mothers in heaven?"

I was surprised to see so many hands go up, and my heart went out for these motherless boys. I thought, no mother to pray for you now or weep when you are in trouble. But I prayed for them.

Mark began singing and a stillness came into that stockade. It seemed that the angels were there and God's Spirit took charge, as he sang, "Tell Mother I'll Be There, in Answer to Her Prayer."

In my mind I could see that morning, thousands of mothers praying and weeping for their boys, somewhere in the camps.

I urged the boys to give their hearts to God and be good soldiers of the cross, as well as of our country. In a few days there came a boy to Mark and said: "Are you the man who sang 'Tell Mother I'll Be There' in the stockade?"

Mark said, "I am."

"Well," said the lad, "I went out behind

my tent and sat down and wept, and gave my heart to God, and by God's help I will meet my mother in heaven."

This is going on in all the camps. We do not find all of them, but God's Spirit finds them. If Baptist people fail here, where will we count. It is true that there are many difficulties, but the greater the difficulty the greater the opportunity. We need men who can and will work unofficially. This is the time to have faith and do personal work on faith. God is under obligations to look after results. Many, we know, are being saved. Thousands are being strengthened. On the last night of Dr. E. Pendleton Jones' meeting at Unit 85, three or four hundred fine young men came to him and said, "We will meet you in a better country." It was a sight which cannot be reported on paper.

May God help our people to stand by the Home Mission Board, which is so devotedly and effectively standing by this work for our soldier boys. Southern Baptists are well able to pay for all that has been done and then double the number of camp pastors, which is greatly needed.

I feel like Dr. Winburn of Camp Zachary Taylor said: "If Southern Baptists let a debt accumulate on our Board for standing by this great work for our boys, when they are well able to pay for it, a hundred times over, then they deserve a debt. Our Board must do the work."

One Sunday remains, and in it by special collections our churches can wipe out any possibility of debt and show the Home Board they are behind it as it does this great work for God and country.

BAPTISTS OF MISSISSIPPI, HEAR MY LAST CALL!

J. F. Love, Cor. Sec'y.

For these two decisive months I have tried as I never tried before to give to the readers of this paper information about our Foreign Mission work and to convince them that an extraordinary situation confronts this greatest of Southern Baptist enterprises. To what degree they have been convinced that the work needs their help, their most heroic and sacrificial support, the records will show next week. I wish I had the gift to make this, my last appeal, individual, personal, to every one who reads it. Will you not, my Christian friend, help out by limitations and consider these words as addressed to you as a servant of Jesus Christ and as an essential unity in the care of the Redeemer's work?

What has been the measure of your gift to this imperilled Christian enterprise this spring? Has it been the measure of the prosperity which God has given you? Have you increased your Foreign Mission offering in proportion to the increase which the Lord has given you in temporal blessing? This war has reduced the income of many, and has ruined some people by rendering valueless what they possessed. This is a day when many are learning for the first time the lesson of great sacrifice. Have you made any real sacrifice? Have you a right to claim exemption from sacrifice when literally mil-

lions are making supreme sacrifices? Does anything merit greater sacrifice than the Saviour and His gospel? If God has blessed you with temporal comforts and even a small increase in income, do you not think that it is your duty to help save the greatest of Christian enterprises at a time when it is imperilled and at a time when as never before it is needed for Christian world service. The world's greatest need in this hour is the gospel of Christ.

Has the measure of your gift to this work been that of others of your brethren and sisters? Some have given thousands this spring to help save Foreign Missions from disaster at a time when this work assumes its greatest importance. Some who could not give thousands have, out of their poverty and at much self-denial, given hundreds and fifties and twenty-fives and tens of dollars. Nothing more beautiful, more like the Saviour's self-sacrificing love, has characterized the present campaign than the way some people in humble circumstances have responded to this call. Is your gift worthy to be compared with these, or have you spared yourself while others have given until they have felt the pinch of it and yet given with joy?

Has the measure of your gift been that of full fellowship with the missionaries? They have given up all for this work. Many of these have felt sorely that their brethren and sisters at home have forgotten them. Year after year they have appealed to us to send other missionaries to help them do the work and to give them equipment by which they could better and more effectively do the work, but our people have not given the money with which to answer their petitions. Has our gift to Foreign Missions this spring been such as to declare your full fellowship in sympathy and love with these missionaries? Or have you given just what was handy, that which you could spare without any self-denial, and left the missionaries to work on lonely, without reinforcement, and to bear the burden of poor equipment in their work?

My last appeal to you, my dear Christian friend, is that if you have not made a real, heroic, and sacrificial gift, you do it now, before it is too late for your gift to help the Board pay the obligations of the year gift to help the Board pay the send a telegram to our missionaries that at last the Foreign Mission Southern Baptist brethren and sisters in their prosperity, under the smile of God, have not forgotten them. Will you help us to do this by making such a gift as will put you in fellowship with those who have given and with those who have gone?

Remember that the campaign closes with April. See that your gift is in before midnight, April 30.

SEMINARY SERVICE FLAG.

We are planning to have a Seminary service flag made, and desire full data as to the relation of our former students to the war. I very much desire information as to all former students who are now serving as officers or privates in the army itself, and all who are serving as Red Cross workers or workers for the Army Young Men's Christian Association. We desire a full list of

the names of all former students who are engaged in any of these forms of activity for the United States Government. The name of any student who has at any time in the past attended the Seminary should be reported. All those knowing any former Seminary student who is serving in any of the ways indicated will confer a favor by reporting the same to the undersigned at once. We desire to have the flag in readiness before the close of the present session.

E. Y. MULLINS, Pres.

PATRIOTISM AND RELIGION.

I've just completed my schedule of dates in dear old Mississippi, and turn back now to our boys in Camp Beauregard. The trip has been really wonderful, for at every place the houses have been filled to overflowing; surely I never had such large and enthusiastic audiences before. I can go back to our boys and say: "Boys, the home people are back of you," and know that I'm telling the truth.

Brethren, in subscribing to the Third Liberty Loan Bonds, don't forget Home and Foreign Missions. Let us now render unto Caesar the things that are Caesar's and unto God the things that are His." Yes, help the government, but don't forget the God of the government. Now is the time when patriotism and righteousness ought to go side by side—hand in hand. God must have a big program or we will pay the price, hence must send the gospel as well as guns. Mississippians, do all you can for these causes, and do it now. Sincerely,

ZENO WALL,

A CHINESE SUNBEAM BAND GETS THERE!

Rev. J. W. Lowe, Chefoo.

Those little Sunbeams traveled twenty-five miles to attend the North China Baptist Association. How did they get there? I got the story from Mfs. Adams, their beloved teacher.

"There are forty children in my Sunbeam Band in Tengchowfu. They wanted to send several of their number to the association at Dsong-gia, and so they called a meeting of the band to consider the matter. Some one suggested that they send a whole shentza load. The president of the band turned to the treasurer and inquired how much money they had on hand. Only thirty cents, was the reply. It was too far to walk; it would require several dollars to hire animals, and they had an empty treasury. What were they to do? All their plans seemed to be completely shattered.

"On their knees those little Sunbeams told their troubles to Jesus. As they prayed for the approaching meetings to which they wanted to send delegates, and as they prayed for guidance in the matter of financing the trip, their praying became very fervent in spirit.

"Then the members present at the meeting made their offerings, amounting to \$2.50. A committee was appointed to call on the other members to secure their offerings, which made a total of \$4.50 (Mexican). Those generous Tengchow Sunbeams filled

a shentza with a half dozen of their 'beams' who certainly did 'Brighten the Corner' where they were at the association."—Home and Foreign Fields.

Our Experience Corner

A CONVERSATION BETWEEN TWO BAPTISTS.

Last Sunday two leading members of a Baptist church and myself were in conversation. They were both good men. Mr. A. reads a daily paper, his county paper and a number of magazines. He is a faithful church member. Mr. B. reads a daily and other papers.

Mr. A. asked about a certain preacher who had been their pastor. Mr. B. says:

"I see in the Baptist Record he has gone to B——, La."

The conversation ran on. Mr. A. asked about another preacher. Mr. B. replied, "He has gone to ———." The conversation ran on. Mr. A. asked about another preacher. Mr. B. replied, "He has gone to ———, Ky. Man, don't you read your Record?"

"I don't take the Record," replied Mr. A. Now, Mr. A. was amply able. He is even more able to subscribe than Mr. B. It was a hard pull to get Mr. B. to take the paper. Now Mr. B. would not be without it. He is well informed about all our denominational undertakings. Mr. A. is perfectly blank.

I took a half bushel of peas to get a very ordinary Baptist to take the Record. I did not need the peas. It made a new Baptist of him.

I took a half bushel of sorghum seed to get one very ordinary Baptist to take it. I am no farmer. Did not need the seed, was not able to buy them. Think my wife fed them to the chickens. But I made a new Baptist of him.

I took two gallons of syrup to get a deacon to take the paper. I had molasses, was not able to buy more, but made a new Baptist of him.

Many, many times do I make a sacrifice to get a man to take the Record. But it always means more pastor's salary, more missions, more interest, more co-operation and more sympathy from the man.

I make it a rule never to spend a night in a home where the paper is not, and leave without a subscription to the Record. It pays.

One community where I went one man had been taking the Record thirty odd years. He was the only one. Now I have thirty subscribers. The church has gone to half time.

A little patience, a little tact, a little sacrifice and more prayer will get the paper in the homes of the masses. I pray just as hard for God to help me get a man to take the Record as I do to win a man to Christ. I consider three things paramount. First, win a man to Christ; second, get him to take the Baptist Record; and third, teach and preach the distinctive Bible doctrines to the people.

I trust my offering these experiences shall be helpful to every one. Sincerely yours,

A. D. MUSE.

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor. Jackson
 MRS. M. M. LACKEY, Cor. Sec. Treas. Jackson
 MRS. MARY RATLIFF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, Executive Literature Fund, which should be sent direct to Miss M. M. Lackey.

They that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee. Ps. 9:10.

Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth. Ps. 60:4.

Thou art my hope in the day of evil. Jer. 17:17.

The fifteenth of May is the time for the meeting of the Southern Baptist Convention at Hot Springs. Get ready.

FROM A MISSIONARY WORKER IN THE KENTUCKY MOUNTAINS.

Flora, Miss., April 10, 1918.

Dear Mrs. Lipsey: If you want to feel good, just stop in at the W. M. U. office, Daniel Building, Jackson. "Aunt Margie" can make you feel so good and want to do so much.

I am on my way back to the mountains, Hyden, Ky. If you don't believe it is mountainous, just let me meet you at Krypton with a donkey and we'll ride across a hill and up the Middle Fork of the Kentucky River, where the only vehicle is a jolt wagon. Maybe some day our transportation will be aeroplanes, you can come then. If you want to visit us, come in the spring. The hills are hidden by variegated covering. The mellow fragrance exuding from the flowers causes a pleasing sensation such as comes from no other source.

About eighteen years ago a New York Presbyterian church became interested in Leslie County. They established an academy at the county seat. After this work was well established Brother A. S. Petrey came over there at the request of some good Baptists and organized a Missionary Baptist church, the only one of its kind in the county until two years ago. The two denominations have been antagonistic to some extent. The Baptist church receives from fifty to seventy-five dollars a month from the Kentucky board. The Northern Presbyterians supply even the smallest needs of their church. We are trying to make our church self-supporting. We need some little things for our primary department. The people among whom we work are very poor and we could use some outgrown and out-of-style clothes, also games, dolls, toys and playthings. This will mean more to these people than you can imagine. Send them to

Rev. L. F. Westbury, Hyden, Ky. In addition to all, we need your prayers.

I am visiting in the home of a classmate of mine, Mrs. R. E. Zachert. She, too, has worked at Hyden. It is needless to say that I am enjoying my visit, for we were in Training School together. Next I am to stop for a few hours at Louisville and will get a glimpse of the new House Beautiful.

SOPHIE SUTTON.

AN EXPRESSION OF APPRECIATION FROM SENATOBIA.

Since our dear sister, Mrs. A. T. Cinnamon, is removed from us to Kosciusko, Miss., we, the members of the W. M. U. of Senatobia Baptist Church, desire to give expression of our love for her and our appreciation of her work among us.

For ten and one-half years we have been blessed by her sweet personality and her loving service.

She has efficiently served as president of the W. M. U., leader of the Y. W. A., superintendent of the woman's work of the Coldwater Association, teacher in the Sunday School, and in personal service work that cannot be tabulated.

To know her is to love her, for she exemplifies the oneness of a useful and a beautiful life and verily goes about doing good.

As a pastor's wife we find no fault with her at all.

While we are sad at having to give up Mrs. Cinnamon, who is so useful and personally so dear to us, we can rejoice with the people of Kosciusko.

Although this is a tribute of appreciation from the W. M. U. to our pastor's wife, yet it would be incomplete if we neglected to acknowledge our love and gratitude to our dear Brother Cinnamon.

Always capable, progressive and sympathetic, he has never failed us and we may say has ever been the "power behind the throne."

We lovingly commend Brother Cinnamon to the Kosciusko Baptist Church, and pray that God will bless their ministry in Kosciusko as he has blessed it in Senatobia.

MISS ELIZABETH MABRY,

MRS. P. H. LASSITER,

MRS. VERNON WAIT,

Committee.

THE BOY I LOVE.

And That "Something of His" That Keeps Me Going.

By Mary Allen.

I wear the little Service Button and fly the Service Flag from my window just as thousands of other women do, because it is a link with him, an outward and visible sign of the "bit" I can do, at home, so that he may do his over there in the trenches.

It helps me to "keep going"—when the going is not easy—that little Service Button. A downward glance, a little touch, and something inside of me seems to grip my heart and give me new courage.

It's a link, too, with other Mothers, Wives, Sisters and Sweethearts, all going through the same throes of watching, waiting and

hoping. I look at them so often, those wearers of the Emblem—in the crowded street cars, stores—on the streets and near me in church—and I long to whisper, "I wonder if that little button with the star on it is as great a comfort to you as it is to me? I hope so—oh, I do hope so!"

That woman with the care-line face and the laden arms—maybe she, too, had to make untold sacrifices and put up with many additional hardships, because she, like me, gave her loved one to the cause of liberty. But the Service Flag at the window and the little Button which we wear helps us to face what we must with courage—for, like me, "She wears her soldier's button and she fights along with him."

A Soldier's Button.

She wears a soldier's button,
 And feels she's bravely decked,
 A certain pride of bearing
 It's easy to detect.
 She's got a Boy in Khaki,
 And she holds her head erect.

She wears a soldier's button—
 There's virtue in the whim!
 It keeps her strong and patient
 When days are dark and grim.
 She wears her soldier's button
 And she fights along with him.

—Jessie Pope.

It is our Badge of Office. It shows that we women are making hourly, daily sacrifices for the sake of the cause. That Service Flag and Button link me with—"My Boy," because over there, he, too, has only self to fall back on in those long, long hours of waiting.

When the war is over our present trials will seem like molehills—as we again get his meals and darn his socks—God bless him—how we will both treasure the little flag with the star on it, because it linked us together during those dark, dreary days.—The Gentlewoman.

(Continued from page five)

Miss Reed!" cried Mary Gaines in dismay. "How dreadful! What could have broken it?"

Miss Reed stooped and picked up the small white classic profile with a laugh.

"Don't worry, little girl," she answered cheerfully. "My antique is only a pretty fair imitation and I can glue the head back to the pin. I don't approve of imitations in jewelry, but this cost only fifty cents, and has been as useful as a genuine cameo. The difference in the price I would have paid for a real antique went to the Belgian sufferers. I never told any one this was an antique. Other people made the mistake."

"I made a worse mistake than any of the others, Miss Reed," stammered Evelyn with a blush of shame, "I misjudged you. I thought I would be following your example if I bought a ruby ring I so much wanted. I know better now. Please give me a blank First National Bank check, and I will correct my mistake by turning over the money I have hoarded for a useless ring to our orphan, and other causes for which it is needed."

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

Our Aim.

"Training in church membership."

Our Realization.

Loyal and efficient members.

Pastor, have you any deacons who will not "deak?" Start a B. Y. P. U. and train some that will, that's the only way to get them.

Wanted.

In every Baptist church in Mississippi one consecrated man or woman who will shoulder the task as leader for the Junior B. Y. P. U.

There is no field more promising, no result more gratifying, no reward more glorious than that that comes to one who is willing to make the sacrifice and give their lives for the making of the lives of our Christian boys and girls from 12 to 16 years of age. Are you interested? Then write for particulars.

Kilmichael.

The class in the new B. Y. P. U. manual, having completed the study, have received their certificates. They were ten in number, and we here-with submit their names:

Miss Evelyn Scott, Miss Bessie Jacks, Miss Ida Maie Locke, Miss Al-

ice Hammond, Miss Nena Thompson, Miss Pearline Dossett, Miss Sarah Underwood, Mrs. Mattie Dossett Beatty, Mr. H. V. Cooper, Mr. M. F. Her-ring.

In submitting this report, the president of this working B. Y. P. U. said in part: "Our Union has done some good work since we got back from the Convention. The next Sunday no one read from the quarterly."

There come reports from all parts of the state of the blessing received from the Kosciusko Convention. It was great.

Newton.

We are glad to report a mission study class being conducted in the Newton B. Y. P. U. We are glad to hear from Newton and hope to have a definite report of the work when completed.

Meridian.

The Fifteenth Avenue Church of Meridian, as a result of their recent institute work, report twenty-four as having passed the test in the "Junior Manual," and eighteen passing in the study of "Training in Christian Service." We take delight in sending

certificates to these forty-two faithful young Christians.

Questions and Answers.

Question.—When is the proper time to place the stars on the charts, and by whom should it be done?

Answer.—The best result comes when the Recording Secretary is made responsible for this work, as the individual envelope reports are turned over to this officer. It is less confusing and a more accurate record either come fifteen or twenty minutes early each Sunday or some time during the week to put the stars on. It would be too confusing to do that during the regular meeting. So recognition for one Sunday will be on the charts the following Sunday.

Question.—(1) How many members should be in a Junior B. Y. P. U.? (2) Who should be members of a Junior B. Y. P. U.? (3) How many groups should there be?

Answer.—(1) To do the best work a Junior Union will not have over 25 or 30 members. If there should be as many as 40 the logical thing to do is to divide it into two sections, having two Junior Unions with two Leaders, two sets of officers, etc. This makes it possible to give personal attention to the training of each member. (2) The Junior B. Y. P. U., like the Senior B. Y. P. U., is an organization for the young Christians. They have the associate membership, however, which takes in the unconverted. We do not seek them, but if they come they are welcomed. They

do not vote or hold office. (3) The number of groups depends on the number of members in the union. The best size group is from six to eight. That gives you a chance to work each one in that group when that group has the program.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR PALARIL, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.



FREE—45-page canning recipes; details: Cans, Water Seal Steam Canner; it's different; takes less fuel on any stove; operates in half time of other canners. Quick, safe, self-regulating; use jars or cans. Guaranteed. Write Box 807, Florida Metal Product Co., Jacksonville, Fla.

The Critical Moment Is Here

Next Sunday decides the issue—success or defeat.

To win we must push the campaign to the last hour with determination, and every ounce of our strength.

Remember next Sunday and make your gift a real sacrifice. Others have done this, and you must feel the fine glow of fellowship with these heroic spirits.

Remember that humanity and Christianity are in the balance, and show yourself a brother by a splendid deed.

Give to preach the gospel, heal the sick, and educate the ignorant, and to send volunteers.

The issue is before you. Your gift is your decision.

Our Aim---

Our Need

One Million Dollars

by May 1st 1918

J. F. LOVE, Cor. Sec'y.

FOREIGN MISSION BOARD,

SOUTHERN BAPTIST CONVENTION,

Richmond, Virginia.

DEPARTMENT OF EVANGELISM

Are you going to have a "protracted meeting" this year? In all probability your church never stood in greater need of a meeting than now. These times are unprecedented. So much so that it is all but impossible to keep life's main emphasis in the right place. What is a saved man advantaged? he gain the whole world, but in doing so, grows poor in spirit? I am actually coming to fear that the spiritual interests of our people are in jeopardy, even now. "As thy servant was busy here and there, the man was gone!" And so it seems to me that ever there was a year when our churches needed great revivals everywhere, this good year of our Lord is certainly one of them. I am hoping and praying, therefore, that you are to have your "protracted meeting."

However:

1. *Don't have it just for the sake of itself.*

Sometimes we think we ought to have a meeting merely because the other denominations in the place have. In the last analysis that is selfishness run riot! And you can rest assured that God never blesses in a glorious way that kind of a meeting. A program meeting is much better not held at all. So when you have your meeting, have it for something bigger and more important than itself. In other words, let your meeting be a means to some definite end,—and not an end within itself.

2. *Don't try to have it out of due time.*

Even God, who, of course, can do anything, has due respect to the seasons. He never tries to bring to maturity figs in the dead of winter, nor grapes when "the sap is down."

There are more times than not, when to try to hold your meeting means failure. Peter, you remember, appealed to the people to repent of their sins, that they might be blotted out when the times of refreshing should come from the presence of the Lord.

It is a fact we too often overlook that in every place inspiration attaches much importance to the "in due time" element. It is my candid judgment that many a meeting was born dead simply because it was born out of due time.

When you plan for your meeting, if you are wise you will study conditions as best you can, and adjust your meeting time to the conditions rather than try to force the conditions to adjust themselves to your time for the meeting.

Of course, nobody ought to try to read into this good advice the idea that I am maintaining that meetings ought to be side-tracked and held in a reserve until everything else is out of the way. Such an Utopian state of affairs, my Brother, will never be in the present dispensation.

3. *Don't generalize too extensively in your plans.*

If you try to accomplish everything that needs to be done in the meeting, through it, and by it, chances are you will "smatter" a lot of good things—but accomplish not very much in a definite way.

Let your program be like the kind

of a prayer that God has always honored and blest—*pointed!* Effort is much like faith in many regards, one of the most important of which is this:—Just as your faith can be stretched out until it encompasses everything in the whole creation in its sweep, and yet calls on God for nothing definite in its appeals, so your effort, like a body of water covering so much space that it loses its power to resist even the drawing effects of the sun, may be so "generalized" that it evaporates in good intentions, much fine talk, etc.—and that's all.

So, remember that there shall come other days and other opportunities for meetings—and don't try to do everything this time. Let the needs of some certain things suffice—and specialize on them.

4. *Don't fail to get ready for the campaign.*

Advertise, organize, emphasize, devotionalize,—yes, "revitalize" the entire situation. You can do it—if you will! But most people, and the majority of churches, won't. They simply refuse to even try to be ready.

I was to assist a fine brother once. Several weeks before time for the meeting to begin I wrote him, urging that he make every preparation possible for the meeting, giving him, also some simple directions as to how, in my judgment, his people could get ready for the meeting.

In answer to my letter he said that if he could get his people to do all I was asking,—well, they wouldn't need for me to come at all.

I need hardly add that it was a hard pull for all of us, from start to finish, in the meeting. And while we had a fairly fine and glorious meeting, think what it might have accomplished if only the pastor could have made up his mind and heart to even TRY to get ready.

I think one of the finest lessons this world-war is teaching us in the importance of preparation in order to the accomplishment of any really great and worthy thing. And I shall venture to say that if we shall attach even half as much importance to preparation for our meetings as our soldiers do for their battles, then, manwardly speaking, we may expect victory!

5. *Don't develop too much faith in your "helpers."*

Of course, the man who comes to you to preach is on familiar ground. His sermons, in the main, have been tried out thoroughly,—and revised and repeated, until he has become somewhat expert in handling his subjects. And your singer is going to be "out of the ordinary"—else you wouldn't care to have him at all.

But, notwithstanding all this, don't divert your faith from God Almighty and His Spirit to the "helpers." I am convinced that most of our flat failures in meetings result, in part at least, from over-much faith in the men

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

SOUR, ACID STOMACHS,
GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

GLASS OF SALTS IF
YOUR KIDNEYS HURT

Eat less Meat if You Feel Backachy or Have Bladder Trouble—
Salts Fine For Kidneys.

Meat forms uric acid which excites and overworks the kidneys in their efforts to filter it from the system. Regular eaters of meat must flush the kidneys occasionally. You must relieve them like you relieve your bowels; removing all the acids, waste and poison, else you feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment; the channels often get irritated, obliging you to get up two or three times during the night.

To neutralize these irritating acids and flush off the body's urinous waste get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine and bladder disorders disappear. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive; harmless and makes a delightful effervescent lithia-water drink which millions of men and women take now and then, thus avoiding serious kidney and bladder diseases.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Springs Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorders and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes:—"The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water, was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism, Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring, Box 18, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____
Address _____
Shipping Point _____
(Please Write Distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TOM TIGER, RANGE OUTLAW

A tale in 10 chapters beginning April 25 in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

Free to You. Write The Youth's Companion, Boston, Mass., for the first three issues containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, \$2.00 per annum.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

GESTION. and medi- there is a indigestion ew is sub- at Shivar obably the water for n, relieves matoid dis- tica, Neu- he. All of ly related a whole or tion or to food. Phy- this water effects in it relieves the di- perfect and nation of the joints and also by the kidneys, ready been interesting in outh Carolina your Spring Rheumatism, and Bladder Headaches, in each case, nously for a nament relief. ve debility, Kidneys and owing off all s:—"I suffer- avating form ed a number ent to Balti- here and still despaired of Shivar Spring a entirely re- ites:—"Please Spring Water tism. I know Rheumatism The water has y medicine I sm. Am en- ina writes:—"from Rheuma- ty gallons of ly relieved of writes:—"Mrs. is upon her Shivar Spring the enlarge- ment." nism, or accept the ing your the Shivar S. C. your offer dollars for gallon demi- Water. I fair trial in which ort no bene- price in full empty demi- to return

who come to serve the people. It is just as true and timely now as when Paul first said: "Paul may plant; Apollos may water. But if there be any increase at all, it must come from God."

6. Brother Pastor, Don't.

I mean, my Brother, this: Don't have a protracted meeting in order to try to check thereby a situation that is fast slipping out of your hands.

If you are "on your last legs" in your present pastorate, then, perhaps it isn't a protracted meeting that is most needed now—but a resignation.

A few times I have been asked to assist pastors in their meetings when really it was in its purpose and invitation to help the pastor get a grip on his pastorate. And while such meetings are never satisfactory to anybody,—the pastor himself, the church, or the helper,—yet I have never had cause to regret having accepted the invitation. Perhaps one of the hardest things in the world to do is to resignate a man in the good graces of a pastorate that he should have already surrendered. And while I think that that should be one of the last motives promoting a pastor to desire a meeting, yet, if it's possible for a pastor to gather himself and his pastorate together for another pull, I know of no better way to do it than through the medium of a good meeting.

ORDINATIONS.

On Thursday night, March 28, the Clinton Baptist Church ordained Bro. R. B. Patterson to the work of the Gospel Ministry. Bro. Patterson is a student of Mississippi College and is serving some churches while doing undergraduate work. At present he is a junior in college and is thinking seriously of devoting his life to foreign mission work.

On Saturday, March 30, it was the privilege of the writer to assist in the ordination of Bro. V. M. Hailey at the Salem Church, in Hinds county. This church was organized by his father, Rev. I. A. Hailey about 1878, and immediately afterwards the young church with their youthful pastor had to pass through the fiery affliction of the yellow fever scourge which took off 30 members of the community. Bro. I. A. Hailey waited on the sick until he too was seized and many prayers went up for him until his recovery.

Rev. P. A. Haman was elected moderator of the presbytery and H. M. Harris clerk. Dr. J. C. Greenoe, of First Church, Vicksburg, preached the ordination sermon and Rev. I. A. Hailey delivered the charge. It was an affecting sight to see the father charge his son as to his ministerial work. Bro. V. M. Hailey is a senior in Mississippi College.

May God's rich blessings be upon both these young ministers. The W. M. U. District Conference at Hazlehurst.

It was the privilege of the writer to be at this meeting to speak twice on foreign mission work in China. This was the first meeting of this district under the new plan and it was a decided success. Mrs. A. K. Godbold, who is the vice-president for the district, worked earnestly to promote the success of the meeting. Some of the speakers were absent and it was a

pleasure to see the hearty response of the ladies when called upon at very short notice to speak in the places of those absent.

Mrs. A. J. Aven, the president of the W. M. U. of the state, was present and delivered an inspiring address. Mrs. C. Longest spoke on the Church Building Fund of the Home Board. Dr. J. A. Taylor of Brookhaven delivered a strong sermon Tuesday night. Many others took part in the program and did so efficiently. All felt that it was a great pleasure to be there and enjoy the bounteous hospitality of Hazlehurst. Meetings of this sort are decidedly worth while.

Dr. C. C. Pugh began his revival services on Wednesday night, assisted by Rev. Ray Palmer, of the Home Mission Board staff and Bro. Carl Cameron, the gospel singer. They have great hopes of a splendid development of God's cause in Hazlehurst.

Sincerely,

HENDON M. HARRIS.

PATRIOTIC WOMEN OF AMERICA.

At the First Baptist Church, McComb, last Sunday, there was a service in honor of the boys that have gone from this church to "fight our battles." In connection with this service, a flag was presented by the Dorcas Society of this church. The flag had thereon thirty-two stars, representing the boys whose names and addresses were called out. We find some of these are now on French soil. These few names from this church are but a small fraction of the millions that are constantly being sent to "somewhere in France." Are we, the women of this Christian America, going to do our part in maintaining and caring for these? Are we going to maintain the assertion that "we are the first line of defense?" The recruiting station of the Red Cross is open all the time. Enlist now; do your share of the work without murmur, and in due time we shall have our reward. Remember the dying moans of the Tuscania. It is not too late. Come to the rescue. "Help somebody today."

Yours for more work,

A RED CROSS MEMBER.

PONTOTOC, MISS.

On the 5th of April we arrived in Pontotoc, our new field of work. We were met at the train by a reception committee, who led us to our home, and on arriving there we found another company, who received us very kindly.

We were then carried from room to room over the beautiful home and finally into the pantry, and a look into that place which had been so magnificently filled with good things to eat, portrayed to us the generosity and kindly hospitality of the people to who our Father had sent us as servants.

We find that Brethren Cooper and Holcomb are graciously enshrined in the memories of the people here, and into their labors we enter, praying our Heavenly Father to use us abundantly in advancing His kingdom.

Brethren pray for us that we may abound in every good work.

Yours in kingdom service,

JOSEPH J. MAYFIELD.

NUX IRON PEPSIN and

SARSAPARILLA — Effective Spring Medicine Combination.

As comprised in Hood's Sarsaparilla and Pepsin, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Pepsin after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is biliousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

BEAUTIFUL COMPLEXION

It will delight you to learn how promptly your complexion can be restored to perfect health and beauty by the simple application of

TETTERINE

Healing, Antiseptic

Soothing, Fragrant

Ugly spots, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.

50 cents a box. At druggists or by mail.

SHUPTRINE COMPANY, Savannah, Ga.

USE TETTERINE

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443 E. State Street, Marshall, Mich.

BOILS MADE PAINLESS

The action of Carboll is wonderful in the treatment of boils, carbuncles, felonies. It stops the pain, draws the inflammation to a head and heals the wound. Large 25c boxes at good drug stores. Write Sparlock-Neal Co., Nashville, Tenn., for free sample.

Kill All Flies! They Spread Disease

Placed anywhere, Daisey Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.

Keeps all season. Made of metal, can't melt or burn; will not collect house flies, mosquitoes, etc. Ask for

Daisey Fly Killer Sold by dealers, or 5¢ each by express, prepaid, \$1.00. HAROLD SOMERS, 180 DeKalb Ave., Brooklyn, N. Y.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

PELLAGRA

This new disease is spreading over the South with a 25 per cent yearly increase, leaving horror and death in its wake.

You will want to read the story of how nine years ago I discovered the cause of this disease, and how thousands of pellagra sufferers have been restored to good health by a simple home treatment. Take no chances with harmful drugs or quack-doctoring. You are entitled to know the truth. The whole story is given in this wonderful

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WOODVILLE.

It has been a little more than three months since I began my work as pastor of the Woodville Baptist Church. Since that time, we have had several valuable accessions to the church. We began our campaign for Home and Foreign Missions the first Sunday in April. The pastor preached on Missions, and followed up the sermon with a collection, which amounted to a little more than \$120.00. One brother, who believes in hitching his wagon to a star, and proposed that we try to make it more. We are expecting to increase the amount before the end of the month.

But this is not all, by any means, that this little band has done. We have deliberately committed ourselves to the task of raising the \$250.00 which the Board asked us to raise under the budget system. Besides, the pastor's salary has been paid to date.

The brethren and sisters have shown us every kindness, since we came to Woodville, for which we are truly grateful and of which we hope to prove ourselves worthy.

In connection with the work here, I am preaching twice a month to two country churches, whose membership is widely scattered, and in addition, an afternoon appointment, where there are a few Baptists, but no organization.

The outlook for the success of the cause we represent, seems more hopeful at present, than it has for many years. While our membership is small, they compare favorably with any congregation of intelligence, culture and religious zeal and enthusiasm. They are most of them, loyal to every interest and institution represented in our denominational work.

Yours for service,

D. W. McLEOD.

CAMP PASTOR WALL.

Will you allow me to say a word in regard to the noble work that is being done at Camp Beauregard by Bro. Zeno Wall? I went to Alexandria last week to see my son, whom I had not seen since last July when he visited us in Oklahoma City. I found that his company the Headquarters 64th Artillery Brigade were out on the rifle range, 14 miles from camp, with no telephone or telegraph connections, and was told that the road was very bad. When I was just about to give up and return home, without seeing my boy, I met Bro. Wall at the Hueston House, who very kindly offered to take myself and another mother who had come from Texas, to see her son, to the range. We made the trip and found the roads not so bad as I feared. The lady with us met her son a few miles from camp but yet can imagine my great disappointment when we arrived at the range and I was told that my boy was not there but was at the base hospital for the final examination. However, Bro. Wall had several things to attend to before making the return trip. I spent several very interesting hours watching the soldiers—how they lived and worked and was served a most excellent supper by them.

I talked to several boys from West Point and Greenwood, some of them I knew when they were children and before this terrible war had called

them forth in defense of their country and civilization.

We made the return trip very quickly and I found my darling boy at the hospital, but well, and spent the next day most happily with him.

The splendid work that Bro. Wall is doing was proven by the love and devotion shown him by the soldiers. The face of every one that he spoke to would brighten. When we see so much selfishness all around us so many profiting from this terrible war, intent only upon enriching themselves, it is indeed a pleasure to meet a man who I feel sure is making sacrifices in order to brighten the lives of our soldier-boys, and I hope he will meet the encouragement and obtain all the help that he needs and deserves, not only from his own church but other churches.

Yours truly,

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

DEAR FRIENDS:

I am sorry to tell you I have not sold enough whetstones to pay for the car and it will soon be summer, and I am still here in bed yet. I was so in hopes that I could get the car, so I could be put out in it this summer to see if it would help me, but I have only sold about half enough to get the car, and I once more appeal to you with all my heart and ask you all to please kindly send me a dollar for a fine whetstone. I have laid here in bed for 19 years and God knows that I have had a hard time in this world, and being a poor boy all my life has made it so much harder on me, and I do trust that you every one are willing to help me a little to pay for the car to try to make my sad lot that has befallen me more bearable and rest my tired, suffering body a little, and brighten the few remaining days of the short time that I have to stay here. When you write tell me if you want me to send the stone. Some may prefer to give me a dollar or two to help me get the car, which I need so badly. Please don't forget me this time, and help me a little if you can and I believe God will help you.

Your brother in misfortune,

JOE MORPHEW,

Trade, Tennessee.

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John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS SETS NEW STANDARDS OF LIVING.

Mark 10:17-27.

Lesson for May 5.

Motto Text—"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."—(Matt. 6:3.)

Lesson Connection—Some five months elapses between last lesson and the present one. Two visits to Jerusalem, a visit to Perea, and the raising of Lazarus occurred during this five months period. These are not recorded by Mark. Jesus was in Perea on His final journey to Jerusalem when the incidents of the present lesson occurred.

I. *The Question of Salvation* (vs. 17-21).

We have before us a case of a sincere seeker after salvation. Several important things come into view here, namely, the seeker, his ideas of salvation, the way opened to him by Jesus.

1. *The Seeker*.—In many respects this man presents an interesting picture. Gathering up the statements from different gospel writers the inspired picture is complete. He was a young man, with his life before him. Great possibilities were before this young man in the service of the Master. He was rich. Think of the young man, with his great wealth dedicated to the Master. He was a ruler, quite likely a member of the Sanhedrin. By virtue of his influential standing and position he might have been a great asset to the Kingdom. He was of unimpeachable moral character. He was pure in life. He claimed to have kept the commandments at least in the letter. Jesus did not contradict him. He was in earnest. He came running and kneeled to Jesus. Sincerity and earnestness were written upon his face. To complete this striking picture, it is said that Jesus beholding him, loved him. There was something in this sincere, rich, young ruler which attracted the Master and He loved him.

2. *An erroneous idea*.—This young ruler betrayed an erroneous conception about coming into possession of eternal life—"Good Master, what shall I do to inherit eternal life?" Matthew quotes him as asking "what good thing." He had not risen above the prevailing idea of his day that eternal life is something bestowed at the end of life for meritorious works. His error was two-fold: First, that eternal life is not a present possession, but something bestowed at death. Second, that it is something bestowed for meritorious works.

3. *Jesus instructs* the young man in the way of life. There are three stages in the process of instruction. First, Jesus deals with the question of "good." He had been addressed as "good Master." The reply came: "Why callest thou Me good?" What did Jesus mean? He was evidently approaching the question of goodness from the young man's viewpoint who only regarded Jesus as a good man. The statement "cuts up by the roots his shallow notions of self-achieved

goodness, tracing all human goodness to its source in God." Jesus meant more than digging up his shallow notions of goodness. He either repudiates the fact that He was good or He claims to be God. "It is tremendous alternative, but one which has to be faced." Jesus is either God, or He is not good.

Second, Jesus deals with a fundamental error in his mind, that of inheriting salvation through meritorious works. "Keep the commandments" said Jesus. Did Jesus mean to impress this man with the fact that life could be obtained by the keeping the commandments? Evidently not. "By the law is the knowledge of sin." It is the pedagogue to bring men to Christ. Jesus was holding up the law-mirror for the young man to see his real self in. But the law failed in this case in its mission. For he professed to have kept all from his youth. So instead of bringing a consciousness of sin it served in that specific case as a means of justifying himself.

Third, *the one thing lacking*. Jesus now put His finger on the essential difficulty. While the letter of the law may have been kept, its spirit had been lost sight of. The ideal of the law is to love God supremely and one's neighbor as himself. The supreme test was made. "Go and sell what you have—give to the poor—and come, take up the cross and follow Me." He was wedded to his much wealth and Jesus probed to the heart of the man's real trouble. Salvation, therefore, or eternal life was to be obtained as a present possession by taking his trust off wealth and placing it on Jesus.

II. *The Refusal of Life* (vs. 22.) Great earnestness and sincerity were displayed by the rich young ruler in the quest for eternal life. But when Jesus disclosed the real condition upon which it was to be had the man's countenance fell. Two characteristic expressions describe the tragedy: "he went away sorrowful." His hopes were dashed to pieces. He really wanted life. There was no mistake in his desire. He really saw the glory and reasonableness of the way Jesus pointed out to him. But—

The other expression describing the tragedy is "for he had great possessions." Two alternatives are before him—*Jesus Christ or possessions*. Jesus had "touched the poisonous swells" with a lancet when He calls for the surrender of wealth. Let us bear in mind that the fundamental difficulty was not in the wealth. Love for it and trust in it made it impossible to commit himself to Jesus for life. The decision was deliberate and he refused the very life about which he had been so solicitous.

III. *The Difficult Salvation* (vs. 23-27.)

The balance of our lesson is the comment of Jesus to His disciples upon the conduct of the young man. The conduct of the young man was a concrete illustration of the difficulty which riches interpose between the individual and the Kingdom of God. "How hardly shall they that have riches enter into the Kingdom God." The statement was astounding to the

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disciples. They had no conception of how riches could hinder one's entrance into the Kingdom. Jesus throws a flood of light on His astounding statement by an explanatory statement—"how hard is it for them that trust in riches to enter into the Kingdom of God!" It would be easier for a camel—hump and load—to go through the eye of a needle than for a man who trusts in his wealth to enter into the Kingdom of God. What difference does it make whether it is a cambric needle or the passage way where the camel kneels to go through? Jesus is portraying a human impossibility. So long as a man is wedded to his wealth he could take wings and fly as easily as he could be saved. Keep in mind again that it is not the wealth which creates the impossibility, but one's attitude toward the wealth.

"Who then can be saved?"—The difficult salvation breaks upon the disciples. The first statement of Jesus had narrowed the possibility of salvation. But the last statement as to attitude toward wealth had narrowed the possibility of salvation to the very few. This was a correct conclusion seen from the human viewpoint. Jesus' answer is significant—"With men it is impossible, but not with God; for all things are possible with God." If the wrong attitude toward wealth creates a human impossibility in the way of salvation, the case of one who trusts in riches is not hopeless. Back of the difficulty are the resources of God. He is able to change the wrong attitude toward wealth to the right attitude. Many are the illustrations of this.

TEACHING NUGGETS.

1. *The one thing lacking*—Jesus probes beneath the surface of things and placed his finger on the young man's one difficulty. He disclosed that difficulty to the man. You may talk with lost men about their salvation; and in practically every case where they vacillate on the supreme question it is due to some one fundamental thing. Many excuses may be given for not turning to the Savior, but back of every excuse there is the "one thing thou lackest."

2. *The first thing*—Seeking the Kingdom is to be the great first thing with every one. Not other things, then the Kingdom; but the Kingdom first and all other needful things will

be added. It is absolute folly for any man to imagine that he can get into God's Kingdom in any sort of haphazard half-hearted fashion. Getting in must be the supreme first thing, else there is no admittance.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PAGE

A BIBLE INSTITUTE.

T. A. J. Beasley.

The writer conducted a Bible Institute for the colored people at their church in Coru, March 29-31. The meeting had been well advertised and the darkies came in great crowds. There were nineteen preachers present. We studied the book of 1st Corinthians. Pastor Kimbrough of Blue Mountain came down and preached a very fine sermon on Friday night. Besides the study of 1st Corinthians, we had a question box meeting. The writer also preached Saturday at eleven, Saturday night, and Sunday at eleven. It was really a meeting of great spiritual power, many of the darkies giving outward expression to the movings of the Holy Spirit in their hearts. Sunday was high tide day. The writer preached on Heaven, but did not get to finish his sermon, as the people could shout louder than he could preach. The singing was fine. They have a number of good singers in this community who had made ample preparation for the occasion. When they all sang, "I'll Be No Stranger There" on Sunday, it was a soul-stirring moment. It was enough to inspire the soul of any creature to see the eagerness of the great crowds to learn the Scriptures. They have already asked the writer to conduct two other institutes at other places during the year. I have said this much in order to say that it is my deliberate opinion that we white Baptist preachers ought to do more of this kind of work for the colored people. Christianity is the civilizer and refiner of the human race, as well as the only road to heaven. Nothing will ever lift either white or black to the standard fixed by the Lord for the human race—save Christ and Him crucified.

RECEPTION TO DR. BORUM.

That was a beautiful reception given yesterday evening to Dr. W. A. Borum and wife by J. G. Fitzhugh and wife at their commodious residence on Griffith street, an appropriate compliment to the distinguished divine and his good wife, who are soon to leave for Natchez, the Doctor having been called to the First Baptist Church of that city.

The reception lasted from four to six, and the house was crowded during those hours, not only by members of the Baptist denomination, but representatives of the other churches of the city. Dr. Borum is popular with the people of all denominations, and with all classes.

We will leave for Natchez today or tomorrow and will preach his first sermon there on Sunday next, carrying with him the best wishes of the people of Jackson, among whom he has lived for several years, and with truth it may be said that never has the Capital City had within its borders a more popular preacher, or a more beloved pastor, than Dr. W. A. Borum.

Natchez is to be congratulated upon securing the services of this splendid man of God, who will prove not only a most excellent preacher, but a progressive and high class citizen, who will reflect credit upon that splendid, social and intelligent city.

Natchez' gain is Jackson's loss, and

she is to be congratulated upon the valuable acquisition.—Clarion-Ledger.

SIX MONTHS.

(By W. A. McComb.)

Have just closed my first six months as pastor of the First Church here. These have been months of great joy in service.

Every department of the work has responded and a total of 100 new members have been added at the regular services.

The Emmanuel Church has lost her pastor, Bro. D. T. R. Carpenter, by death. He was an untiring worker.

I have just returned from Hollandale, Miss., where I assisted Bro. R. L. Bunyard in a ten days' meeting.

Bro. and Sister Bunyard are doing a gracious work at Hollandale. The Lord gave us a good meeting and added 30 new members to the church but this was to be expected with such work as the Bunyards leading.

Just now the Delta is the most beautiful section of the country to be seen anywhere. From the agricultural standpoint things look encouraging for another "bumper crop."

I tell my good people if any of these fine spring mornings they should miss me and start out to hunt me, they would do well to come up in Old Miss. and especially in the Delta section. With love to the brotherhood.

Baton Rouge, La., April 12, 1918.

NEWS OF COLDWATER ASSO.

(Hosea B. Price, Cor.)

We are in need of two good pastors for Coldwater and Senatobia. We are glad to report our two new pastors, John L. Price at Endora, and J. B. Polk at Longtown. He has the work S. W. Rogers gave up to move to Mars Hill. We welcome them.

Hernando church has just closed a very successful meeting. Dr. Ben Cox of Central church, Memphis, doing the preaching, which he did in a way that is a credit to any Baptist church. Joe Canzonesi of Clinton or Mississippi College, where he will graduate in May, conducted the music in a way that won the hearts of the people to the Lord and to him. As a result of the meeting last Sunday evening the pastor baptized sixteen and two more will be later.

OVER THE TOP AT SLAYDEN.

Notwithstanding the great appeal and support of liberty bonds, thrift stamps, Red Cross, etc., the Alexandria church went over the top for Home and Foreign Missions, in fact we did the best in the history of our church, this is surely a day of big things, to which we have to contribute largely to this horrible war. Surely it has played its part in making us abound in the grace of more liberality.

On Sunday, April the 14th our church saw fit to add another deacon to our board in the person of Bro. William Skelton, a good man, the Presbytery consisted of Rev. H. B. Russum, W. A. Stone and Pastor Fore with deacons. Pastor Fore delivered the charge; H. B. Russum preached the sermon, and W. A. Stone led the

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| 1. Why This Discussion? | 5. Some Planks in the Platform |
| 2. The Strength of the Movement. | Examined. |
| 3. The Southern Baptist Attitude. | 6. A Basis of Union. |
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prayer.

Our B. Y. P. U. is getting along nicely and we are planning to commence at once on our Sabbath School

us a good work shop for the Lord, as well as a large seating capacity for associations and conventions.

H. BOYD WATKINS.

NEWS IN THE CIRCLE MARTIN BALL

Pastor W. E. Farr writes: "Just returned from a great meeting with the First Church, Grenada. The good Lord gave us 32 conversions and two by letter. Twenty-seven united with the First Church. The others will go to the other church. We had great crowds. Prof. T. E. Gates of Jackson, Tenn., conducted the singing.

A protracted meeting began last Wednesday night at the church at Batesville. Rev. W. J. Lee is the efficient pastor. He will have the assistance of Rev. J. B. Phillips.

A tract containing the position taken by John D. Rockefeller, Jr., concerning new church conditions is before us. In the main it is correct according to Baptist principles. He assumes that there was a church on earth when Jesus came—which is wrong. That Jesus nor His disciples made baptism a condition of church membership. All wrong. That without baptism as a barrier to church membership we could fight sin more effectively. God's people can wage a successful fight on sin by doing what Jesus commanded and in the way He commanded it better than a way devised by men.

Last week's issue of the Baptist Standard presented a very helpful picture of the pastor's relation to various kingdom interests. Such subjects as, "What the Pastor's Visit May Mean to the Home," "The Pastor as Shepherd," "My Pastor," "Place of Prayer in the Pastor's Life," etc., are treated admirably.

Deacon R. E. Burt of the First Church, Houston, Texas, a great giver to Missions and education, now makes an additional gift to Home and Foreign Missions of \$10,000.

Pastor W. Jackson has resigned the Franklin Street Church, Louisville, Ky., and accepted a call to the First Church, Lexington, Ill.

Pastor R. L. Bayne has just closed a great meeting at Oakdale, Ky.—the greatest in the history of the church it is reported. Fifty-nine additions. The preaching was done by Rev. J. H. Durham. Sam L. Raborn led the music.

Rev. B. B. Bailey of Arkadelphia, Ark., has recently closed a great meeting with his church. He had Dr. Geo. W. McCall for his assistant. There were 52 additions to the church.

The three weeks' meeting, in which Evangelist Otto Whittington did the preaching, with the Immanuel Church, Little Rock, Ark., closed with 96 additions to the church. Rev. E. P. Allridge is the pastor.

Pastor J. R. Nutt of Bilton, is this week engaged in a meeting with the Memorial Church, Temple, Texas. There were more than 25 professions in one day. Bro. Nutt is well known and much loved in Mississippi.

In the meeting at Paducah, Ky., where Pastor R. G. Owens was assisted by Pastor J. B. Leavell of Houston, Texas, there were 50 additions. Others are expected to join as a result of the meeting.

Dr. W. P. Throgmorton, whose resignation as pastor of the First Church, Marion, Ill., takes place May 1, has accomplished a marvelous work. He

is editor of the Illinois Baptist and we presume that will take most of his strength. The church has called Rev. G. W. Allison of E. St. Louis to succeed him.

Rev. W. S. Leavell supplied for Pastor J. P. Kirkland at Parklawn Ave. Church, Louisville, Ky., last Sunday. He is reported as delivering a splendid message.

Rev. J. H. Buchanan, so well known and loved in Mississippi, leaves the Seminary and goes to Camp Dix, Wrightstown, N. J., as chaplain in the army. The government could have selected no better man.

Rev. R. C. Granberry has resigned the Tatnall Square Church, Macon, Ga., to accept a position as associate president of Lanier University, a new Baptist school in Georgia.

The work at Vicksburg appears to be prospering in the hands of the aggressive pastor, Rev. J. C. Greenoe. He reports additions at every service. He will hold a meeting with his people this month.

Evangelist J. C. Owen, one of the mountain preachers, from Asheville, N. C., recently conducted a successful meeting with Pastor R. L. Creal, Barbourville, Ky. The singing was led by Mark R. Osborne, singing evangelist. There 37 approved for baptism, 3 by letter. Three came from the Campbellites. The church was much revived.

President R. H. Tandy of Beutue College, Russellville, Ky., is succeeding splendidly in his work. The trustees have recently launched a campaign for an endowment fund of \$50,000 to enable them to give a four year's Bible course and other needed improvements. The largest number of students present than have been in twenty years.

Dr. W. D. Powell, the inimitable, is now touring Texas in the interest of Foreign Missions, and he reports success on every hand. He does not fail. In fact he likes the work of getting money for the Lord's cause.

Rev. Harry Leland Martin of Indianola, writes: "Have just closed a very successful meeting with Pastor L. F. Gregory at Tutwiler and am now at Tunica with Dr. N. W. P. Bacon beginning a meeting that starts most encouragingly. One profession last night."

Dr. M. D. Jeffries of South Carolina, has accepted the chaplaincy of the Tri-State Baptist Hospital, Memphis. He is a strong man—splendid preacher.

We extend deepest sympathy to our old friend and brother, Rev. W. B. Clifton of Martin, Tenn., in departure of his wife to her heavenly home. May His grace sustain and His Spirit comfort the bereaved ones.

June 26 Texas will go dry. It is glorious to think of it. The legislature ratified the nation-wide amendment and emphasized this action by passing a state-wide bill. On we go!

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Contents

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|---|---|
| 1. The Changeless Christ. (Heb. 13:8.) | 7. The Faithful Saviour. (1 Timothy 1:14.) |
| 2. Watchman, What of the Night? | 8. The Open Secret of a Great Life. (Galatians 2:26.) |
| 3. The Passing Material; The Enduring Spiritual. (Isaiah 21:11,12.) | 9. Crisis and Creed. (John 6:66-68.) |
| 4. God and His People. (Isaiah 51:6.) | 10. Christ the Corner Stone. (Ephesians 2:20.) |
| 5. The Sure Promises of God. (2 Corinthians 1:20.) | 11. Christian Love and Its Motive. (Ephesians 4:1,2.) |
| 6. The Parable of the Lost and Found. (Luke 15:1,2.) | 12. The Hope of Glory. (Colossians 1:27.) |

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BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tenn.

Pershing at Lafayette's Tomb

When called upon for an address at the tomb of LaFayette in France, General Pershing said simply:

"LAFAYETTE, WE ARE HERE!"

These four words have thrilled two continents. They pledge America's full part in this World War—army, navy and nation.

For eleven months and twenty days, the Home Mission Board has been in the thick of the fight for Christ and country. In no year has its workers ever wrought with more zeal and fruitfulness.

On April 30, will our pastors and churches be able to say reverently:

"MASTER, WE ARE HERE! WE ARE HERE WITH MORE THAN THE \$560,000 NEEDED FOR HOME MISSIONS?"

In this last week before April 30, the challenge is not to your "bit," but your best! Will not Southern Baptists by one mighty movement put forth their full strength and "go over the top?"

Our country is making good Pershing's pledge! Shall not every Southern Baptist be equally true to Home Missions in this last crucial week?

B. D. GRAY, Corresponding Secretary.

Baptist Home Mission Board

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